



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

THE PSYCHOLOGICAL
ORIGIN OF
MENTAL DISORDERS

by *Professor Paul Dubois*

LANE MEDICAL LIBRARY STAMFORD
L603 D82x 1913
The psychological origin of mental disorder



24503422604



Gordon Blanding
Belvedere
California



**THE PSYCHOLOGICAL ORIGIN
OF MENTAL DISORDERS**

THE PSYCHOLOGICAL ORIGIN OF MENTAL DISORDERS

By
PAUL DUBOIS, M. D.

*Professor of Neuropathology in the University of Berns. Author of
"The Psychic Treatment of Nervous Disorders," "The Influence
of the Mind on the Body," "The Education of Self," etc.*

Authorized Translation

BY
EDWARD G. RICHARDS, M. B., A. M.
(EDINBURGH)

LANE LIBRARY

FUNK & WAGNALLS COMPANY
NEW YORK AND LONDON

1913

COPYRIGHT, 1913, BY
FUNK & WAGNALLS COMPANY
(Printed in the United States of America)
Published, February, 1913

Y9A501 .B5A1

2821
1913

The Psychological Origin of Mental Disorders

There are some individuals whose reason is disturbed and whose actions are guided by strange sentiments. When the mental disorder is very pronounced we confine these patients as *madmen* or *lunatics*. They are numerous, for, according to statistics, it is necessary to consign nearly ten persons out of a thousand to the asylum. In slighter degree, the disease permits of the subject living still in society, though his actions may be peculiar and often culpable; we speak then of the *semi-insane* or *unbalanced*, and endeavour to establish the degree of their responsibility. Finally, when the

[5]

104057

THE PSYCHOLOGICAL ORIGIN

mentality of the patient approaches the normal, and somatic functional symptoms seem predominant, the pathological condition is termed a *neurosis*. These "nervous" cases constitute the great bulk of the clientèle of the neurologist, while the psychoses properly so-called belong to the domain of the alienist.

There are only *differences of degree* between these conditions. In all of them we find abnormal states of mind. All these patients are *psychopaths* and it is for practical reasons alone that we set a purely conventional boundary between the *psychoses* and the *neuroses*. I have proposed the substitution of the term *psychoneurosis* for that of *neurosis*, in order to emphasize the importance of the psychic symptoms. Let

OF MENTAL DISORDERS

us observe that the boundary between these attenuated forms of psychopathy and the normal state is equally conventional. Griesinger says: "The question whether a man is, or is not, insane is of no significance in many cases." To indicate this absence of precise limits I have used the simile of a "degradation" in which colours gradually pass from pure white, representing ideal health, to the black of insanity.

It is to the *psychopathies* in this wide sense of the word, from the slightest neurasthenia to confirmed paranoia, that the following considerations apply.

In this subject there arises a question of capital importance, interesting in the highest degree both to medical men and to the public.

THE PSYCHOLOGICAL ORIGIN

Are these psychopathies organic and due to *material* and *primary* alterations in the organ of thought, or are they *psychic* and induced by *mental representations*? One might also put the question in another form: "Is the mental trouble due to a *primary cerebral lesion* (cerebroopathy), or is it a *psychopathy* in the strictest sense of the word?

The reply to this important question has varied greatly at different epochs, but it must be admitted that the *materialist*, *somatic*, or *organic* solution has dominated all the schools and still possesses the minds of modern psychiatrists and neurologists.

In ancient times, among the Hebrews and Greeks, insanity was ascribed to divine influence, to the in-

OF MENTAL DISORDERS

tervention of gods or demons in the lives of men. Nevertheless, we see also the development of an interesting conception which tends to be revived at the present day, namely that the *psychopathies are engendered by exaggeration of the passions*: anger, vengeance, amorosity, unrestrained ambition, discouragement, religious fanaticism, etc. But, with the great medical men of antiquity, we enter at once the era of materialism. Already in the Hippocratic writings there appears the view that "diseases of the mind are affections of the bodily organism." As Heinroth observes, this was the beginning of the error in which we have remained; this is what has hitherto prevented the advent of a "medicine of the mind." Already in these writings we find the term

THE PSYCHOLOGICAL ORIGIN

“paranoia,” and that condition is attributed to *bile and to secretions vitiating the blood*. The treatment advocated is also material: bleeding, emetics, purgatives, hellebore and hydro-therapeutic measures, etc. The erroneous interpretation is partly due to the fact that these writers take note, more of acute cases with fever and delirium, than of chronic insanities; and in these acute affections treatment by drugs may be usefully employed.

This physical therapy ruled in antiquity, but one often sees the idea of *psychic* treatment make its appearance. Already, in addition to bleeding and purgation, Celsus recommends an individual psychic treatment consisting in the encouragement of the timid and the moderating of the violent. For

OF MENTAL DISORDERS

riotous laughter he employs scoldings and threats; gloomy ideas are driven away by music. Punishment is used not merely to prevent wrong actions, but also to force the patient to reflect. Excepting those who were the subjects of fear, all these patients were deprived of wine.

Cœlius Aurelianus, under Trajan, indicates as psychic causes of alienation: late nights, amorous excesses, anger, grief, fear and false religiosity. Galien, on the other hand, already imbued with the anatomical spirit, pays no attention to moral influences. The compiler Aetius (A.D., 543) is frankly somatic, and attributes insanity to an inflammation of the meninges. He even essays a localization, and if the inflammation attacks the anterior lobes,

THE PSYCHOLOGICAL ORIGIN

he says that there are symptoms affecting the imagination; if the middle brain is the site, then it is the intelligence that suffers, while affection of the posterior lobe deranges the memory. He indicates one or two attacks per annum as the periodicity of the *insania*. He describes a method of treatment which one might call psychic, employed by Philotimus, who placed a heavy hood of lead upon the head of a patient who maintained that he was headless. This is already *dialectics*, a manner of logic, the argument *ad hominem*.

Alex. de Tralles had before then employed the subterfuge, so often since used, of giving an emetic to a woman who said she had a snake in her stomach, previously placing a snake in

OF MENTAL DISORDERS

the basin. She was cured, he says. He also refers to the case of a woman who fell into a condition of melancholia owing to the departure of her husband, and recovered on his return.

The Jews, like the Egyptians and Persians, did not pursue this movement but retained the superstitious ideas of demonopathy. It was the day of magic, the cabala, theosophy and theurgy, errors which held sway also in the era of Roman decadence.

The same spirit of superstition reigns through all the monkish middle ages. The curative measures are prayers, the laying on of hands, exorcisms, holy water, unctions, relics and amulets—when it is not the stake.

Among the writers from the fifteenth to the eighteenth centuries we find many

THE PSYCHOLOGICAL ORIGIN

fairly good nosological descriptions, but the idea of demonopathy still rules. We find it even in Luther and Melancthon. Some authors, however, point out psychic factors, and Aggrippa de Netterheim (Cologne, 1846) already had the idea of curative action "at a distance" which was to find its complete development in the magnetism of Mesmer.

In short, from Hippocrates to Boerhaave, that is to say, down to the end of the seventeenth century, we find the theory of black bile, or various analogous somatic conceptions, reigning supreme among medical men.

The Italian, Chiarruggi (1793), like the Englishman, Cullen, advanced the view of a physical alteration of the brain, and absolutely refused the ex-

OF MENTAL DISORDERS

pression "diseases of the mind," for mind, he said, is immaterial and can not be diseased. Dufour, in 1786, placed the disease, not in the brain, but in the abdominal organs, anticipating by a century our moderns, imbued with the idea of intestinal autointoxication.

At last, with Pinel (1801), we enter the era of rational psychotherapy. Not only does he remove the chains from his patients at Bicêtre, but he uses his moral influence to reestablish in them, to use his exact words, "the work of logical reflection." His pupil, Esquirol, carefully studied the influence of the passions in the development of the insanities and already obtained happy results by psychotherapy. Another Frenchman, Daquin (*Philosophie de la Folie*, 1791), had before then written

THE PSYCHOLOGICAL ORIGIN

the memorable sentence: "Greeted as paradox though it will be, I nevertheless maintain that for the cure of those who have lost their reason there is no other means than to make them—reason."

During this period, from the seventeenth to the nineteenth centuries, the English show themselves mediocre in theory, but in practise do good psychotherapy, like Pinel endeavouring to restore self-control to the patient by kindness or severity according to the case. In 1789, Harper claims that insanity is a "disease of the mind" and does not depend upon any physical disturbance, that it is the passions that lead to the want of mental balance. Therefore, as a prophylactic he advocates education directed to the lessening of the yoke of

OF MENTAL DISORDERS

the passions, and measures, at once, physical and moral, when the trouble is confirmed. Pargeter (1792) insists upon the influence exercised upon the patient by the look and bearing of the medical man. Haslam (1798) recognizes physical and moral factors as causes of insanity, and, in regard to the latter wrote: "The majority of the moral causes may perhaps be ascribed to faults of education which have sown the seeds of insanity in the young mind, so that slight causes suffice to produce the loss of the reason. Educators should concern themselves more with the formation of character, by lessening the yoke of the passions, than with the cultivation of knowledge."

A. Marshall, in 1815, indicated as the cause, lesions of the vessels of the

THE PSYCHOLOGICAL ORIGIN

brain and heart, as our moderns point to arteriosclerosis. B. Fawcett (1780) devotes a monograph to religious melancholia and assigns as the cause: exaggeration of ideas and emotions, impressionability in face of the vicissitudes of existence, disappointed ambition, worrying temperament, and tendencies to fear or to indolence.

From the Germans of that epoch we have some judicious remarks on the subject of psychic causation. For the cure of mental diseases, Langermann (1797) advises the same prescriptions, methods and devices that educators employ to form the mind of a child, namely, to develop the patient's reason and induce him to control his feelings and correct his follies.

Reil of Halle (1803) recognizes the

OF MENTAL DISORDERS

value of psychic treatment, which he considers capable of improving the symptoms even in incurable cases. He makes use of psychic stimulants producing pleasure or pain as the case may be, (music and encouragement on the one hand, and on the other, reproof and threats). He insists upon the necessity for preparing the patient and rendering him accessible to advice and for awakening his understanding so that he may be induced to obey. He is the German rival of Pinel. Horn and his pupil Sandtmann accepted these ideas of Reil, that is to say, direct treatment by word of mouth, by educative influence, but they only considered it to be practicable in slight cases or in the convalescence of severe cases. In the period of the insane state they

THE PSYCHOLOGICAL ORIGIN

employed an indirect method which they called revulsive or antagonistic. It was a *treatment by pain*, sometimes negative (deprivation of food, air or light), and sometimes positive (painful stimulation): internally, emetics, purgatives and sialogogues; externally, tickling, sternutatories, flagellation with nettles, cutaneous irritants, cauterization, cold affusion, douches, immersion, baths, suspension, and circumrotation; all this with the object of re-awakening the diminished or distorted cerebral activity. Heinroth, from whom I borrow these details, himself obtained some good results by this too energetic psychotherapy, but he admits that there were many patients who resisted and became more and more rebellious, and he quotes the saying of

OF MENTAL DISORDERS

Lessing in Nathan le Sage: "Kein mensch muss müssen."

I now come to Heinroth of Leipzig who, in 1818, wrote an excellent work in two volumes: "A treatise upon the disorders of the mind and their rational treatment." He styles himself "professor of psychic medicine" and, indeed, at his time no one had clearer views upon the origin of mental diseases and upon moral treatment. How is it that he has been almost forgotten and that his name takes an undistinguished place only in the bibliography of modern works on psychiatry? The reason seems to me to be that he pushes religious spiritualism to its extreme limit and recognizes the sole cause of all the psychopathies in—sin. Such an assertion, so crudely expressed could not

THE PSYCHOLOGICAL ORIGIN

but awaken the susceptibilities of the tribe of biologists, all more or less materialist. Judgment was made and the victory appeared to belong to his adversaries, the somatists, represented by Nasse and Jacobi (1830).

Being aware of his exaggerated spiritualism, I confess that I approached the study of Heinroth's work with a certain amount of distrust. But the perusal restored my sympathy and I was astonished to find in his admirably written work—at the beginning of the nineteenth century they wrote better, both in Germany and France, than to-day—so clear an exposition of the causes of the psychopathies and such accurate views upon the bases of a rational psychotherapy. I shall endeavour in a few words to sum up his

OF MENTAL DISORDERS

teaching. Professing analogous ideas, I owe him a slight rehabilitation for having so long neglected the study of his works. On the other hand, I am glad to have arrived independently at a conception very similar to his, though it is reached from quite different hypotheses.

While deeply religious, Heinroth is yet a *monist*. He vigorously opposes any separation between body and mind. But he is a *spiritualistic monist*. The body is, to him, merely the instrument of the mind; it has no potency but what comes from the mind, through the power given to man by the Creator. This soul he regards as having but one primitive tendency, namely an impulse to perpetual development toward the divine being from whom it eman-

THE PSYCHOLOGICAL ORIGIN

ated and to whom it aspires. Bodily disease itself, only appears real to him in so far as it is perceived by the mind; only existing, so to speak, in relation with the mind; for he well realizes what so many others have forgotten, that *the capital fact in regard to the life of the mind is consciousness*. This is the point of view which at the present day has been exaggerated by the American "Christian Scientists" who even deny bodily disease on the ground that the health of the body depends upon that of the mind, and the mind being a portion of the divine mind, it cannot be diseased. Heinroth is too much of a physician and a biologist to arrive at that simplistic conception. In him we find a sort of spiritual stoicism. He believes that bodily disease can hardly

OF MENTAL DISORDERS

arise if we live by reason, and when it does develop as the result of exterior circumstances, it does not necessarily have any effect upon our state of mind.

Heinroth is religious; he founds himself directly upon the Holy Scriptures. He unhesitatingly admits the hypothesis of original sin, for he claims for the mind the *liberty* given by God to man, and that if man strays from the ways of God and falls into physical or mental disease, it is by his *fault*, and he must bear the consequences.

But on examining this religiousness closely we do not find it to be narrow, nor does it wander into superstition. He takes the true aim of life to be advance along the road of perfection,

THE PSYCHOLOGICAL ORIGIN

and the sole light that we have to guide us, to be our *reason*. And if we live constantly according to it, we keep in mental and physical health; if we do not listen to its teaching, we go astray and fall into sickness.

I believe that I am unaffected with any tinge of pietism, yet, after making a few corrections, I am able to accept this writer's view. It has a very strong analogy with the philosophical opinions I have expressed, and which I have applied in my *psychic treatment*. But we differ upon some important points. Heinroth fully admits not only the existence of a personal God, but also biblical revelation. He believes in an *innate conscience in regard to good and evil*, a torch set before us by Providence which we only allow to become

OF MENTAL DISORDERS

extinguished by our *fault*. There is no help for man except in the practise of the Christian virtues. Such is the view of Heinroth.

Personally, I am agnostic in regard to these metaphysical beliefs which I consider hypothetical. I cannot conceive the idea of an *innate conscience* placed in a child's head at a time when its brain is not even developed. Conscience is, to me, a treasure acquired by our own experience and that of others. It comes into being in the course of our life and grows richer and richer if our soul—I shall explain this word farther on—incited by the attraction of good, follows the path of ethical improvement. Where Heinroth sees a personal God who points out the way for us, I can only see an Ideal conceived

THE PSYCHOLOGICAL ORIGIN

by our mind on the basis of our sensible experience. Lastly, while the confirmed ideas of liberty leads to a certain hardness in Heinroth, mitigated however in his practise of the medical priesthood, the *determinism* which I see ruling in the life of man and in the whole of nature, leads me to a constant indulgence that shuts the eyes to the past of others and has but one object: to lead them back to a healthy life, both of mind and body.

Heinroth's views upon the origin of the psychopathies have the impress of genius. He notes the numerous accidental moral and physical causes which provoke mental disorder and he realizes that it is the *product of two concurrent factors: the primitive disposition of mind* which plays the part of a mother

OF MENTAL DISORDERS

in his simile, and evil, namely all that is contrary to reason, which he calls the father. Man is never indifferent; he always desires or fears. This impressionability varies in different individuals, according to their constitution, and in this Heinroth recognizes an undeniable influence of the physical upon the mental. But he does not consider that this view gives support to the materialistic conception—because it is the mind that determines the state of the body and we hold in our own hands the helm of reason. He here forgets that every one does not, to begin with, possess this sovereign reason, which would indeed be the remedy for all our troubles, nevertheless, no one attains to it. His dogma of liberty prevents him arriving at the determinist conception.

THE PSYCHOLOGICAL ORIGIN

Like many other observers, Heinroth realizes well the commonplace character of the physical and mental factors which produce alienation. These he finds in part to be physiological conditions—puberty, menstruation, pregnancy, the puerperium, the menopause, senility, or constitutional and accidental diseases; and, on the other hand, the vicissitudes of existence common to all humanity. He asks the double question: Why is it that only a certain number of individuals succumb to the influence of these every-day causes? Why, on the contrary, are so many able to live in evil, continuing to be slaves to their passions, suffering all the physical and moral effects of an unruly life, yet do not thereby lose their reason? It is, he says, because, in order to produce

OF MENTAL DISORDERS

the fatal catastrophe, there must be a *specially close affinity* between the *natural and temporary dispositions* of the subjects and the *event* which plays the part of provoking agent.

This observation shows very fine insight into the various conditions which contribute to the production of the psychopathies. All these conclusions of Heinroth indicate that he possessed strong reason, cogent logic and high professional morality. One is surprized to see such a personality fall, as it were, into oblivion, still more to see him followed by generations of psychiatrists and neurologists to whom his ethical data are no better than Chinese. But truth pursues its way untroubled by the obstacles it meets with.

From time to time in the course of

THE PSYCHOLOGICAL ORIGIN

the nineteenth century we find fresh attempts being made to give a preponderant value to the psychic factors and to institute a psychic treatment based upon that view.

In 1840, Leuret, in his fine work, "The Moral Treatment of Insanity," brings forward excellent arguments against the somatic theory. He notes the influence of the passions and, particularly, ambition as a cause of mental disorder, and he institutes a psychic treatment by persuasion, in which too frequent use is made of the douche as a means of intimidation. In this he is akin to Horn and Sandtmann and does not care in the least if he loses the affection of his patients by his severity, provided he cures them. Yet what devotion he shows in his psychotherapy when

OF MENTAL DISORDERS

At last the leaders of schools are also evolving, and in his eighth edition Kraepelin assigns to psychic factors an importance very different from what he did when he commenced writing. Even in relation to the circular insanities, which by their periodicity appear to support the organic theory, Kraepelin points to depression due to psychic causes. He attributes many of the phobias to the influence of certain features of modern life upon the mentality of the subject. That means that he recognizes the psychological origin of these disturbances of ideation. He still, in my opinion, commits the error of making too great a separation between the affective and the intellectual phenomena. Westphal came nearer to the truth.

THE PSYCHOLOGICAL ORIGIN

To endeavour to enumerate all the writers who have more or less definitely entered upon the path of rational psychotherapy would be an endless task; already their name is legion and there are some in every country. In America this movement has become considerable and clergymen and other teachers are cooperating with physicians and neurologists of the greatest distinction in the work of moral re-education. I am not yet decided as to the value of this collaboration.

To sum up, if from wrongly interpreted biological science many medical men have not risen beyond somatic views, there have always been physicians of insight who have recognized the importance of psychic phenomena. There have always been practitioners, who, without professing any theories on

OF MENTAL DISORDERS

the subject, have used their moral influence to lead their patients back to healthy habits of life and to fortifying religious or philosophical convictions. And now, after many gropings, these ideas are becoming defined and we are entering at last upon an era of truly rational psychotherapy. There still remain many battles to be fought, not only with the obdurate somatists, but even among the partizans of psychotherapy, for every one has his own ideas on the subject. Believers in "suggestion" will not lay down their arms, but will continue to attract to their ranks the medical men who do not know how to reflect and to attain to a higher conception. For some time yet, the "psychoanalysts" will take pride in the superiority they attribute to themselves, believing, as they do, that they penetrate

THE PSYCHOLOGICAL ORIGIN

more deeply the innermost depths of the human mind, which draws its existence from the "subconscious," according to them. Let us leave all these susceptibilities among medical men and scientists to react upon each other. Something always come of these discussions and it is by passing through error that we gain the truth.

It remains for me to describe briefly the conception of the origin of the psychopathies at which I have arrived.

The biologist is unable to admit the truly simplistic idea of *spiritualistic dualism*, that is to say, the existence of an immaterial substance occupying the material body. Science endeavours to reduce phenomena to simple elements; it aims at unity and so is *monist*.

OF MENTAL DISORDERS

It regards man as one whole, composed of differentiated organs which react under the influence of various stimuli according to the constitution and excitability proper to the cells composing them. We regard life itself as an organic reaction to the various stimuli which start from our senses or from within our organism (internal sensations).

I am in no way opposed to this scheme of the vital manifestations and, as far as our knowledge goes, I think that we should apply the modern data of energy to all these problems. In this sense I regard myself as a "monist-materialist."

But if this is, so to speak, a postulate of the reason, I am sorry to see the cause of science compromised by those who

THE PSYCHOLOGICAL ORIGIN

adopt insufficiently - grounded conclusions. The scientist may put forward hypotheses and guide his researches by such anticipatory views, but he must remain *agnostic* toward everything that has not been demonstrated. To suppress a problem is not to solve it, yet that is what is constantly being done.

If we look at the various stimuli which determine the reactions of our different organs, and which in fact make life, we shall find two classes:

1. *Physical stimuli*, acting upon our five senses and determining reactions *directly*.

2. *Psychic stimuli*, in which, even when of sensorial origin, the reaction is only brought about by *mental representations*, i. e., follows upon *thoughts* and *ideas*.

OF MENTAL DISORDERS

Allowing that in final analysis these two orders of stimuli may be reducible to material elements, it is none the less true that there are notable differences between them.

The physical stimuli, both physiological and artificial, are in their essence more or less known; they are measurable and always identical in their action. These are the reactions that are studied in *Physiology*. Let us note that these reactions are all possible in natural or induced sleep; the experiments of vivisection are most usually performed in the state of narcosis. These stimuli are also *interchangeable* and we can equally excite the motor and sensory nerves and those of the special senses by their natural stimulus or by mechanical irritants such

THE PSYCHOLOGICAL ORIGIN

as a blow, heat or electricity. This last agent, which has been rendered very amenable by technical advances, may be substituted for any of the others. By varying the potential and the duration of the current we can stimulate all the nerves or induce the contraction of single muscles or of groups of muscles, and we can irritate the sensory nerves and produce pain or evoke visual, auditory, gustatory or olfactory sensations. Nothing better proves the materiality of these phenomena than the fact of their being thus able to be produced by this single physical agent.

I wish particularly to draw attention to the fact that the *voluntary nerve current*, as being the normal stimulus of the muscular function, may be replaced

OF MENTAL DISORDERS

by electricity, so that, like Duchénne of Boulogne, we may produce, by suitably applied electrodes, a mimicry of the passions or cause an unconscious subject to execute combined movements of the arms and legs. In contradistinction, we cannot, by the use of these devices, produce the *motives* or *associations of ideas* which determine our actions under normal conditions. We may imitate the will in its effects, but we cannot create a voluntary current following upon perceptions synthetized into a *stimulant whole* of a psychological order.

Note also that when it is the sensory nerves or the nerves of special senses that are in question we pass from the strictly *physiological* domain and at once enter that of *psychology*.

THE PSYCHOLOGICAL ORIGIN

A new phenomena comes into play, that of *conscious perception*. We are now confronted by individual appreciations dependent upon the *mentality of the subject*.

But does not this mentality correspond with the cerebral constitution, with the physico-chemical conditions? Doubtless; there is nothing in the mentality which is not at the same time in the head. But we must frankly admit that we have not the slightest idea as to the nature of this phenomenon of the *receptive consciousness of all our sensations*. I can quite well conceive the transformation of a mechanical stimulus, such as a pin-prick, into a nervous wave *travelling* along the nerves with known velocity; I can also imagine the current arriving at cer-

OF MENTAL DISORDERS

tain groups of cells and there producing vibrations of the nature of which we are ignorant, but which will not escape future investigations. But I find it impossible to understand, even to realize by thought, the transformation of that cellular activity into a *phenomenon of consciousness*, the perception of the sensation of the pinprick. This *consciousness* is the capital fact of psychic phenomena and not as Ribot declares an *epiphenomenon*. *Psychology* begins at this point of *perceptive consciousness*. Therefore the study of pure sensation no longer belongs to the domain of physiology in the restricted sense of the word. Inasmuch as it is perceived, sensation is already an *internal view of mental images* and that is a mystery which the

THE PSYCHOLOGICAL ORIGIN

researches of the greatest physiologists have been unable to reveal.

It is as though there were an *internal eye* which took note, not of the *movement in the cells*, but of what that movement *symbolically or ideally expresses*. We discern only a *mental image* which we call a *sensation* or *impression*. Conducted by way of our five senses, these sensations combine, and give rise to more or less complex mental representations. By a process which we do not yet understand but which it is perhaps permissible to regard as a question of *cellular euphory* the mental representations produce sentiments of pleasure or pain, or rather, of *well-being* or *ill-being*, which determine our actions, equally when we are obeying a moral idea or seeking the

OF MENTAL DISORDERS

simple pleasure of a sensation. I do not hesitate to admit the materiality of all these phenomena, but here we enter upon a domain which, from its extent and the complexity of its phenomena, merits separate consideration.

We are now in the region of the *phenomena of mind*, in the *world of ideas*, and it appears to me puerile to try to follow the process by gazing through the microscope or calculating the calories absorbed by the work done. I do not mean to say that I reject the use of histology and biological chemistry; on the contrary, I am persuaded that cellular alterations will be discovered in all the psychopathies and that physico-chemical phenomena might be observed in the brain of any one who thinks, feels and acts. But we

THE PSYCHOLOGICAL ORIGIN

should only be able to note anatomical changes and physiological movements; *we should not see the passage of thought*. The process has analogy with the magnified image of an electric battery projected upon a screen. We see bubbles of hydrogen produced on the surface of the carbon and particles of zinc being dissolved; we observe all this effervescence, but we do not see the passage of the unknown agent that we call electricity.

It is the observation of this unexplained internal vision that has maintained the idea of dualism in many minds. The complexity of the mental functions is so great that ignorance of the manifold stimuli which cause us to act has led us to overlook the *necessary determinism* and to admit the *indeter-*

OF MENTAL DISORDERS

minism of the mental operations. At the same time, contemplation of the order reigning in nature, and the repugnance that we feel to seeing our personality disappear, have led to theistic theories and belief in an after-life.

In these beliefs there is evidently nothing scientific, and if, personally, I remain sceptical in regard to them, I must say that we are all equally ignorant concerning the problem of life. Under these conditions all hypotheses are permissible, and no one has the right to ridicule the opinions of others when proof on either side is impossible. The great physiologist, du Bois-Reymond, devoted a notable lecture to these questions. He came to the conclusion that it was impossible for science to resolve the problem and he

THE PSYCHOLOGICAL ORIGIN

7. Intoxication with alcohol or other substances speedily modifies the mental operations.

It would be easy to indicate many more circumstances which are capable of temporarily, or in a durable manner, affecting our state of mind.

It is in this *unstable position* produced by circumstances that the provoking agent most readily attacks us and induces the catastrophe. Often it plays the double part both of provoking agent and of modifier of the primitive mentality. And amid these various factors we always come again to the *primitive mentality*. Under the influence of the same events, one becomes neurasthenic, another hysterical, hypochondriacal, melancholic or paranoiac according to their psychic tendencies.

OF MENTAL DISORDERS

I have sometimes expressed this by saying: "As the tree grows so it falls."

The true cause of the psychopathies is therefore to be found in this *native weakness* of the mentality, in a *psychasthenia* which allows commonplace factors to precipitate the individual into an abnormal state. These latter are not specific in any sense; that is why they are so manifold; they consist in everything which lessens the reason or the power of judgment. It is not merely a simple predisposition; it is an already abnormal mental state demonstrable in the individual before he is actually ill. There are a great many regarding whom one might almost predict the catastrophe, once one knows their habitual mentality.

THE PSYCHOLOGICAL ORIGIN

In all psychopaths, moreover, when we become intimately acquainted with them, we observe a manner of *reasoning* and *feeling* that even in their lucid moments and quite apart from the subject of their insanity, departs from the normal conventional. I can affirm that in the whole of my medical career, continually in contact with such psychopaths, I have not found a single one exempt from these primitive mental defects consisting in oddnesses of character and notably in a *weakness of judgment* in various domains. Observe that I regard the slightest neurasthenia as a psychopathy. It is also true that there are many individuals who think badly but do not become psychopaths; that is because, in their case, there has not been the association

OF MENTAL DISORDERS

of causal circumstances and temporary fragility.

The ultimate discovery of histological changes in the brain corresponding to the different forms of psychopathy, will in no way weaken these conclusions. Such lesions must exist, but they are secondary in the sense that they have been produced by the influence of mental representations. They are the residuum of functional activity.

Therapeutically, this conception which I term *psychological* demands a different procedure to what has hitherto been followed. Doubtless, we shall always seek to eliminate provoking agents, both physical and mental, by placing the patient under favorable conditions; by appropriate medication we shall counteract organic disorders

THE PSYCHOLOGICAL ORIGIN

which favour the development of psychopathic disturbances. But we are now urgently called upon to consider before everything, the *primitive mentality* of the subject and to correct it by a true *intellectual and moral education*.

The psychological function of the brain has indeed also its material basis; it consists in *cerebral work* and therefore the mind (*âme*), for we must preserve the word, is subject to the yoke of the other organs. But it is not the serious organic disorders observed by the clinician that alter the mentality the most profoundly. The mind may remain immune in bodily disease and, on the other hand, we find lunatics whose physical health is excellent. The psychic function is more delicate and intimate. It is not accessible to

OF MENTAL DISORDERS

histological or chemical investigation, however searching these methods may become.

If the mentality with which we are endowed at a particular age were entirely native and hereditary, it would be very difficult to modify; often we should be able to do nothing but bow before the fatal law. But our mentality is a complex product made up of an innate foundation to which is added the superstructure of our sensible experiences. This mentality continues to evolve under the various educative influences acting daily upon us. And thus, by self-culture, our *personality* in a certain measure, we modify. It is evident that education designed and carried out by the psychotherapist, may equally alter the primitive tempera-

THE PSYCHOLOGICAL ORIGIN

ment of the particular patient. The pathological mentalities have been *formed*, and they can be *reformed*. Doubtless it is a difficult process, but it is *the true and only treatment for the psychopathies*. As the psychiatrist del Greco has very truly said, physical treatment only acts *en bloc* upon certain factors which contribute to the production of the psychosis; psychotherapy, by persuasion, alone goes to the root of the matter.

However difficult may be this method of treatment, which alone fulfils the *indicatori morbi*, I have seen too many remarkable and enduring results to doubt its efficacy. Medicine of the twentieth century cannot remain content with the views of a too simplistic materialism which thinks to resolve

OF MENTAL DISORDERS

questions by suppressing them. Without abandoning its physiological researches, it will more and more recognize the importance of psychological phenomena.

A WORK OF GREAT VALUE TO PHYSICIAN
AND LAYMAN

THE
**Psychic Treatment
of Nervous Disorders**

By DR. PAUL DUBOIS

Professor of Neuropathology, University of Berne

*A Translation by Smith Ely Jelliffe, M.D., Ph.D. and William
A. White, M.D., of the Author's "Les Psychoneuroses"*

This work gives the experiences and principles of psychic treatment of nervous disorders based upon twenty years of successful specialization and practise in this branch of medical skill. The work of the author is both that of psychologist and physician. Besides many psychological considerations, the author provides a full description of the methods used in his practise of psychotherapy.

PARTIAL OUTLINE OF CONTENTS

Modern Medicine; Classification of the Neuroses; Rational Basis of Psychotherapy; The Problem of Liberty; Absolute Responsibility; Difficulties of Moral Orthopedia; Monistic Conception; Slavery of the Mind in the Presence of Certain Diseases; Psychic Symptoms of Nervousness; Fatigability; Sensibility, the First Condition of all Physiological Activity; The Emotions; Psychasthenia; Hysteria; Melancholia; Idea of Degeneracy; The Therapeutics of the Psychoneuroses; Rational Psychotherapy; Weir Mitchell's Treatment; Various Symptoms of Nervousness; Treatment of Dyspeptics; Influence of Mental Representations on the Intestine; Habitual Constipation; Disturbance of Circulation; Disturbance of Urinary Function; Troubles with Sleep; Various Nervous Attacks; Disturbance of Motility; Conditions of Helplessness in Various Motor Domains; Example of Psychic Treatment in a Case of Psychoneurosis with Multiple Symptoms; Proofs of the Value of Moral Treatment in Psychoneuroses; Psychotherapeutic Treatment Without the Intervention of Physical Measures; Etiology of the Psychoneuroses; Conclusions.

8vo, Cloth, 471 Pages. \$3, net; by mail, \$3.15.

Copious Index

FUNK & WAGNALLS COMPANY, Publishers
NEW YORK AND LONDON

The Influence of the Mind on the Body

By DR. PAUL DUBOIS

Author of "The Psychic Treatment of Nervous Disorders."

Here is a book that no physician, nurse, or layman who wishes to be conversant with that all-important subject of mind over matter can afford not to read. Few men have had the varied experience of Dr. Dubois in treating nervous disorders by psychic suggestion, and no one is better qualified to be able to appeal to the layman as well as to the professional man; his style is simple and the thought is easily grasped. One is not content with a single reading of this book, it contains such a wealth of inspiration and help. *The Medical Counselor*, Chicago, says of the volume: "A very valuable and interesting little book. There is food for thought in, above, below, and all around every line."

"Whatever the author states on the subject may be accepted as authoritative."—*Medical and Surgical Journal*, St. Louis.

Translated from the fifth French edition by L. B. Gallatin.

12mo, Cloth. 50 cents, net; by mail, 56 cents.

FUNK & WAGNALLS COMPANY, Publishers
NEW YORK AND LONDON

BY THE AUTHOR OF "THE PSYCHIC TREATMENT
OF NERVOUS DISORDERS," "SELF-CONTROL," ETC.

REASON AND SENTIMENT

By Prof. PAUL DUBOIS, M.D.

A charmingly written essay on the relative value of reason and sentiment in determining the moral side of the springs of our everyday actions. When sentiment and when reason should determine our line of conduct is clearly set forth, and the effects of a well-regulated mind as the basis of a well-balanced judgment. It will be found especially helpful in formulating in the minds of parents proper sentiments in training their children's intellectual life.

"An address emphasizing the value of suppressing mere feeling or animal instinct, and building in every human being an orderly system of morals, shaped by reason."—*Traveler*, Boston, Mass.

"Dr. Dubois reinforces a clearly stated argument with simple and convincing illustrations. With customary lucidity he develops his argument, and indicates its practical application."—*Times*, Brooklyn, N. Y.

"The argument is put so clearly, so concisely, and in such an amicable way that we believe there are few of Dr. Dubois' readers who will not follow it with interest and pleasure."—*The Evening Sun*, New York.

Price, 50 cents, net; by mail, 55 cents.

FUNK & WAGNALLS COMPANY
NEW YORK AND LONDON

*About and for the people "Born Tired," and others
whose nerves have become so.*

Nervous States

Their Nature and Causes

By DR. PAUL DUBOIS

Professor of Neuropathology, at the University of Berne

Authorized Translation by

EDWARD G. RICHARDS

In the opinion of this distinguished authority on the mind, nervous states are chiefly mental states. He classifies psychoneurosis into five degrees—Neurasthenia, Psychasthenia, Hysteria, Hypochondria, and Melancholia. The method of cure, he argues, must be by an education of the mind. This book is not large in itself, but great in its possibilities for humanity.

As the healthiest of men may become temporarily neurasthenic, the subject heresobly discust has direct and general interest.

"Dr. Dubois has thrown some very important light on a subject as to which much misconception prevails."—*The Post-Express*, Rochester, N. Y.

"To his equipment as a skilled investigator and practitioner, Dr. Dubois adds largeness of vision and rare humanity."—*San Francisco Bulletin*.

*12mo, cloth, 101 pp., deckle edge, gilt top.
75 cents, net; 80 cents, post-paid.*

FUNK & WAGNALLS COMPANY
NEW YORK Publishers LONDON

"When the age of reason arrives, the most efficacious education commences—that of THE EDUCATION OF SELF."—DR. DUBOIS.

THE Education of Self

BY DR. PAUL DUBOIS

Author of "The Psychic Treatment of Nervous Disorders," etc.

Authorized Translation by

EDWARD G. RICHARDS

“To live our lives worthily, working for the happiness of all, is everything.” So says the author of this notable book, in its concluding chapter, on “Idealism.” The seventeen brilliant chapters preceding show how the proper education of self must lead to this desired result. These chapters treat wisely and helpfully of the Conquest of Happiness; Thought; The Act; Conscience; Education; Moral Clear-Sightedness; Indulgence; Patience; Courage; Chastity; Sincerity; and other topics. It is a volume to be read and assimilated.

"The book sets forth a fine philosophy, which properly applied, is a balm for the tired soul."—*St. Louis Post-Dispatch*.

"The book is thoroughly wholesome and stimulating, teaching important lessons of conduct."—*Living Age*, Boston.

"Discusses at length the various influences, passions, etc., that weaken or strengthen the habits of self-control."—*Brooklyn Daily Eagle*.

12mo, cloth, 350 pp. \$1.50, net; \$1.60, post-paid

FUNK & WAGNALLS COMPANY

NEW YORK

Publishers

LONDON

THE
SEMI-INSANE
AND THE
SEMI-RESPONSIBLE

By JOSEPH GRASSET

Translated by Smith Ely Jelliffe, M.D., Ph.D.

In this book Dr. Grasset discusses the medico-legal aspect of crimes committed by persons who, through genius, heredity, upbringing or trouble, are not wholly insane, and yet are not wholly sane. This is the only work on this particular classification. Owing to its peculiar character it will appeal to physician, alienist, lawyer and layman alike. Of Dr. Grasset's extensive experience, wide research and great skill in neuropathology there can be no question.

OUTLINE OF CONTENTS

Author's Preface — Translator's Preface — Introduction.
Chap. I.—The Semi-Insane in Literature and On the Stage.
Chap. II.—Refutations of the Doctrines which Deny the Existence of the "Demifous." Chap. III.—Clinical Proof of the Existence of the Semi-Insane—Medical Study. Chap. IV.—Social Value of the Semi-Insane. Chap. V.—Rights and Duties of Society Towards the Semi-Insane. General Conclusion. Index.

"The subject is given a most thorough and detailed investigation, and the book is filled with interesting discussions of the mental status of many of the world's famous men and women who, in the eyes of the professional psychologist, are burdened with a taint of insanity."—*New York Press*.

415 pages, Cloth. \$2.50, net: by mail, \$2.68.

FUNK & WAGNALLS COMPANY, Publishers
NEW YORK AND LONDON



LANE MEDICAL LIBRARY

This book should be returned on or before
the date last stamped below.

--	--	--

L603

D8.2r

1913

Dubois, Paul
The psychological
origin of mental
disorders. 104057

NAME

DATE DUE

